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BAPTIST RECORD,
Jackson, Miss.

COMMUNICATIONS.

Lea Female College.

Having attended the ninth annual commencement exercises of Lea Female College, and presuming that an account of the same would be acceptable to some of your readers, I send you a few notes accordingly.

The Commencement Sermon was preached on Sunday, the 30th ult., in the Baptist Church, by Rev. J. R. Farish, of Brookhaven, who selected as his text the 39th verse of the 5th chapter of St. John: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

His theme was the value of the Holy Scriptures, and his discourse was full of eloquence and pathos, of wit and wisdom, of stirring sentiment and ennobling truth. He dwelt at some length upon the history of poetry, novelty, eloquence, sublimity, botany, astronomy, geology, biography and religion of the Bible, and impressed all with the importance of carefully perusing it.

On Monday night, at same place, the graduating exercises were held in the presence a large, intelligent and appreciative audience, composed of the patrons and friends of the Institution, from this and adjoining counties, among whom we noticed many of the most prominent and influential citizens of Southern Mississippi.

The interior of the church was elaborately decorated with paintings, evergreens and flowers, which certainly presented a rare exhibition of beauty and good taste. In the north end of the building, beautifully entwined with evergreens, were six tall white pillars, indicating the number of graduates this year while the Alunae were represented by thirty-three (33) wreaths, which hung in graceful curves across the building in front of the chairs that had been set apart for the graduating class.

On the rostrum were seated members of the Board of Trustees, municipal officers and representatives of the learned professions.

At the appointed hour the young ladies of the graduating class, accompanied by their teachers, and preceded by President Chas. H. Otken, marched slowly down the

aisle and took seats upon the rostrum.

The exercises were opened with prayer by the Rev. H. Walter Featherston, President of Kavanagh College, Holmesville, Miss., after which the vocal trio, "Deck we the Pathway" was sweetly sung by the young graduates.

Miss Rosa M. Hart was then introduced, who delivered the Salutatory Address, and read a very interesting essay on the subject of "Mists of the Nineteenth Century" which was received with a round of applause.

She pointed to the mist of ignorance, idleness, capital, labor, mob law, trashy literature and intemperance, designating them as the seven giant plagues that trouble the American people in the splendid sunset of the Nineteenth Century.

Miss Leona L. Miller, followed on the subject of "Civilized Idolatry," which was treated in a masterly style, and was splendidly delivered. Idolatry is generally imputed to heathen nations, but this young essayist showed very plainly, that in our own fair America, where the highest type of civilization exists, base idolaters abound to an alarming extent. Such are the worshippers of gold, of fashion of pleasure, of ambition and of idleness.

Miss Mamie E. Barnes was next introduced, whose thoughts and timely suggestions on the subject of "Remember the Reckoning," were received with marked appreciation. She said: "Every person should have an aim in life. When he casts his frail bark out on Life's great sea, there must of necessity be something to guide and direct his course. Without this, he is a driftwood, hither and thither, in whatever direction the swift current may take him. However rough or smooth the voyage may be, our concern is to reach the port. Far beyond us exists that which should be the stimulus to the voyage—the reward! Every man shall receive the recompense due to his offences, or his obedience. Every word, act and thought shall thus be rewarded. All exertion, to be profitable, must be the fruit of energies wisely destined."

Miss Mary L. Hoffman was the next Essayist. She expressed her thoughts on the subject of "Human Parasites" in a most charming and highly creditable manner. She defined a parasite to be, "one that eats at another's expense," and asserted that "a human being who makes no exertion for himself is as much a parasite as the mistletoe." She then proceeded to draw out all the salient features of his character making him appear real, modern, American. She declared that he was utterly destitute of the three great essentials of success in life—energy, perseverance and firmness—"His aim is simply to exist—do not disturb him." In conclusion she expressed the hope that a new life will be given the unfortunate species; quickening their pulses and urging them to worthy endeavors; that they may become earnest, energetic, helpful brothers, and may indeed prove such to their fellows.

Miss Lulu S. Felder followed with a well-written essay on the "Ministry of Labor" which was exceedingly interesting and admirably delivered. She tells us that "our world is moving forward, slowly but surely, and man, God's chosen beneficiary in this vast realm is destined to toil—that though we are surrounded by plenty, we must put forth voluntary exertion if we would earn that which we require—that silently sleeping beneath the soil of Mother Earth, is daily bread for all nations and sufficient in quantity for many coming ages—and that far down in the dark depths is an abundance of mineral

wealth, ready to spring up for the service of man, at the touch of labor, but she thought the true aim of human nature should be to gain some thing higher than food and apparel. Labor is the price that must be paid to redeem man from the tyranny of ignorance. She thought that "the ministry of labor" was replete with blessings and if we but use the means, God will give the blessings."

Then came the essay and valedictory of Miss Julia V. Battles, who treated her subject, "The Mission of Educated Women," in a learned and eloquent manner.

She said: "History may be regarded as a splendid painting, whose background is time. Its artist is man. Thought, purpose and action, give expression to the work."

Human qualities of every hue, are there exquisitely blended to produce a real and striking ensemble. We may inquire, what is the impress of woman upon this glowing canvass? We mean educated woman, as she appears in the highest and holiest offices.

We would have you entertain for the present the word 'education' in its strict and proper sense. The very common notion is, that education and knowledge are synonymous terms. Though learning is an element of education, yet the soul and depth of the word is "training." Proceeding she said: "Tis said, but lives have been wasted in the acquisition of shallow knowledge! She showed 'Fashion to be a tyrant, that the gentler virtues blended harmoniously with true nobility, that a trained intellect is a noble thing, that nobility is but an empty name, that man is a social being, that cultured woman is faithful to the true and the right and throughout her whole mission, has before her a beau ideal of human excellence, that educated women are helping to make the history of to-day, a history with pictures of humanity's own workmanship—that shall be read, perhaps, when the present generation is sleeping silently and peacefully. Their truly great deeds will be engraved on a thousand memories and will not be dimmed by time's flight into eternity."

Her valedictory, bearing a tender farewell to the president, teachers, pupils and co-graduates, was of the most touching nature, and, in the opinion of many very intelligent persons, deserves the highest eulogy. In conclusion, she expressed the hope that each and every one may gain the heritage of the pure and just, where earth's sad farewells are unknown.

The conferring of diplomas was next in order, which was performed with that delightful, easy grace so characteristic to President Otken. In the course of his remarks he took occasion to tell these graduates that their education was not finished, but is just commencing, that they are not to be toilers in the accepted sense of the word, or to take the sword for their's is a grander mission. That life is not a sham, a fraud, a dream, but a reality. That it takes moral courage to put into being their belief, and that the best doctrine in morals is a fruit bearing doctrine. He urged them to actualize, in their lives, the great cardinal virtues and closed by invoking God's blessing upon them.

He then bestowed a diploma in music upon Misses Mamie and Kate Otken and Misses May and Julia Battles, who composed the first class graduated in that delightful art from this College.

An attractive feature of the occasion was the instrumental music, which was composed and executed by the young ladies of the music class. It was indeed, excellent, and showed that music is thoroughly appreciated and taught in this Institution. In music we possess the art, which combined with poesy makes the deepest impression upon the human heart and soul, furnishing the most exquisite means for the harmonious development of man and it ought to receive encouragement from all.

On Tuesday night, a grand concert consisting of vocal, and instrumental recitations, was given in the study hall of the College, which closed the exercises of the week.

In conclusion, I cannot refrain from expressing the opinion that the work done in the Lea Female College will stand the test of comparison with the foremost Institution in the land. Brother Otken's heart and soul are in the work, and his purpose is to make the College a blessing to those who patronize it. He aims at solidity, and not mere show. The culture of the heart and mind of his pupils is the consideration kept in view in the plans and work of the school. To correct faults by moral suasion, and by frequent lectures, to approve the right, and to stimulate to noble exertion in the attainment of noble ends from the object of his endeavors. Teaching with him is not a drudgery, or a monied speculation, but the noblest calling upon earth, next only in importance and excellency to the gospel ministry, nor is he indifferent to the means and methods by which real culture may be attained. There is a difference in text books, in the general management of a school, in the manner of hearing recitations and in the number of teachers employed.

classes are serious obstacles to progress.

In Lea Female College, a teacher is provided for every division of twenty pupils.

The buildings are ample and comfortable, the college residence is a large two story building and the school building is 80x48 feet. It has a study hall 48x48 and six recitation rooms, all of which will be heated during the winter. The boarders are considered members of the President's family, and in case of sickness receive the attention of a mother from Mrs. Otken. We cheerfully recommend this institution to our Baptist brethren who may have daughter's to educate and trust that its success will be commensurate with its merits.

Yours sincerely,

D. M. H.

Ennis, Texas.

The discussion between Baptists and Campbellites closed yesterday evening at 5 o'clock. Throughout it was characterized by the very best of good order, and the speakers bore themselves to each other as Christian gentlemen, with a courtesy that extorted unqualified admiration from all.

According to agreement, each of the disputants had an affirmative to maintain, and three days to maintain it; first, each in a speech of an hour, then in half hour speeches, alternatively to the close; speaking took up four hours each day, from 10 a. m. to 13 m., and from 3 to 5 p. m.

First proposition: "The church with which I, W. A. Jarrell, (Baptist), am connected, is in doctrine discipline, and organization, identical with the church founded by Jesus Christ." Elder J. S. Sweeny denied. The discussion of this proposition took up the first three days, excepting that one-half of the first day was lost, in consequence of a violent storm of wind and rain, beginning about 1 p. m. Monday, that prevented a meeting in the afternoon.

Second proposition: "The church

with which I, J. S. Sweeny, (Campbellite), am connected is in teaching, organization and discipline, identical with the church founded by Jesus Christ." Eld. W. A. Jarrell denied.

With the exception of about ten minutes of Elder Sweeny's first speech on Friday evening, I did not miss a minute nor a word of the entire discussion, and took copious notes from first to last. I have no thought of attempting anything like a regular report of the discussion, but I do intend to give you in my next communication a few of the leading arguments presented by both, that I will take from my notes.

I would not like to say, even as a conjecture, how many, nor even about how many people were in attendance. I tried to take in with my eye the length and breadth of the arbor, (they called it an arbor, but it was only a shed,) under which the vast multitude met. Its length was, I think, just twice its breadth, and I put at 60x120. I do not think that an over estimate. It was densely packed from first to last, and both speakers were sufficiently master of the situation to hold the entire assembly to the very close.

As I said at the beginning of this communication, I repeat, the discussion was marked by the best of good feeling and both the speakers showed themselves throughout models of Christian courtesy. True there were some few cases, a very few, of just a little friction, but not enough in the slightest to mar the general good feeling.

There was no attempt made to take an expression, as to which argument, all that was done was fairly to present both sides of the question in all their various bearings and then let each one decide for himself the question: "Where and what do you think is truth?"

The question then, will no doubt arise in many minds: "Cui bono?" Well, now that it is over I am constrained to answer: "Much in many ways; but chiefly these.

1. It has excited in many minds a very earnest investigation as to where the truth is. Many who were undecided have entered ino the business as never before, to settle the question: "Blood before water? Water before blood? or both at once?"

2. It has entirely settled the doubts of many who have heretofore been in the dark.

3. It has done much to smoothe down denominational asperities. The sight of two earnest, honest (professing) Christian gentlemen standing up for a week and so earnestly comparing their differences, and all the time keeping in such perfect good humor, has had an excellent effect on the community. The breaking up of the discussion yesterday evening, as that great throng, as a closing exercise sung that beautiful song:

"Some sweet day by-and-by."

seemed much more like the close of a grand revival season than one of controversy; and in fact I never heard more earnest gospel preaching in a week in my life.

The discussion has left the Ennis church in a most excellent spirit for a revival; it is to be followed by a protracted meeting that began last night, and I hope soon to be able to report to you that God has gloriously honored his own truth.

In my next I will give you a few of the arguments presented by the affirmant with the respondents replies.

Fraternally,

R. E. MELVIN.

July 18th, '86.

LATER.

Monday Morning, July 19th,—I

told you of the close of the discussion, that there had been no expression of the merits of the argument, and that the exercises were to be followed in the Baptist church by a protracted meeting; but I did not tell you, for I had not then learned the fact, that Brother Jarrell who conducted the discussion was to do the preaching.

The Baptist house is rather small and when there is a large congregation it will not near hold the people. All the pastors in the city attended the debate, and when it was ascertained by them that Brother J. was going to do at least a weeks preaching in Ennis, beginning on Sunday night, they resolved that they would all of them—Old School Presbyterians, Cumberland and Methodists—suspend services in their own houses and attend the services held by Brother J. that they would unanimously invite the Baptist to hold service in the Methodist church by far the largest house in the city, and that this was to be regarded as a token of their appreciation of his triumphant vindication of the principles of gospel truths.

We met last night, not in the popular sense of a "Union Meeting," but with the understanding that we are to be as free as if in our own house. The house was densely packed. Brother J. preached on "The pure in heart shall see God." Emphasized the fact that the main superiority of the gospel over all false systems is that it mainly contemplates the heart.

This is looked upon by both sides as a much stronger expression of public sentiment than a vote could possibly have been. We hope, with God's blessing, to witness great and

R. E. M.

Meeting of Associations in Louisiana.

Grand Cane meets at Keachi on Thursday night before the first Sunday in September, 1886.

North Louisiana meets at Rocky Mount, Bassin Parish, La., September 11th, 1886.

Red River meets at Mt. Lebanon, Louisiana, on Friday night before the fourth Sunday in September, 1886.

Louisiana meets at Evergreen, Avoyelles Parish, on Thursday before the first Sunday in October, 1886.

Palestine meets with Union church, Caldwell Parish, on Friday before the first Sunday in October, 1886.

Vernon meets with Hemp Hill church, Rapides Parish, on Saturday before the first Sunday in October, 1886.

Bethlehem meets with Hebron church on Saturday before the first Sunday in October, 1886.

Calcasieu meets with Sugartown church on Friday before the third Sunday in October, 1886.

Guachita meets with Pine Grove church on Thursday before the third Sunday in October, 1886.

Bayou Macon meets with Beulah church, West Carroll Parish on Friday before the second Sunday in October, 1886.

Sabine meets at Robeline on T. & P. road, on Thursday before the third Sunday in October, 1886.

I have not seen last years minutes of Concord, Big Bree, Central, Eastern, Enon, (part in Louisiana.) Liberty, (part in Louisiana.) Mississippi River, (part in Louisiana.) Shady Grove and Gulf Coast (part in Mississippi.) but would be obliged very much to clerks if they will send me a copy annually.

G. W. HARTSFIELD,
Mansfield, La.

As well expect life without air, as health without pure blood. Cleanse the blood with Ayer's Sarsaparilla.

OUR PULPIT.

THE ANCHOR OF HOPE

BY REV. ARCHIBALD G. BROWN.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Hebrews 6:19.

I am advertised to preach this evening a special sermon to sailors. Notice the proposition, please—a sermon to sailors, not a sermon about sailors; not a sermon on behalf of sailors, but a sermon to sailors; and therein I think lies somewhat of a difficulty. It would be comparatively easy to preach a sermon about sailors to a congregation of landmen, because, if I made mistakes they would not know it, and if I knew little they might know less. But I am down to preach to sailors, and therefore I ask the general congregation that is here to bear this in mind, and if I do not seem to be speaking much to you, please remember that I wasn't asked to speak to you, but to the sons of the ocean who have come here from all parts. You are here and we are very glad to see you; but the audience we have to deal with is this magnificent company of sailors. I am so glad to see we have them here in such goodly numbers. I am not quite sure, but I believe it would have been easier if this had been my first sailor's sermon. I should have had more texts to choose from, and had I been in any difficulty I could have fallen back on the twenty-seventh chapter of Acts, for I expect nine sailors out of ten who are here have hardly ever yet gone to a sailor's service but what it has been the twenty-seventh chapter of Acts that has been given out as the chapter containing the text. But I cannot do that to-night, because I have preached to you before from it. What with your good friend, Mr. Hill, coming to us so persistently from time, we are becoming almost accustomed to standing before a sailor congregation. We ought by this time to have got on our sea legs somewhat. In days past we preached to you on the sailor's best creed for a stormy night. Then the text was, "I believe God." Then perhaps some of you may remember that I talked to you about the best freight a ship could carry; our text was then, "And they took Jesus even as he was, into the ship." Not very many months ago we were trying to speak to you from "shoal waters." We tried to help you to weave out the lead, and see whereabouts you were, our text then being out of that very useful Acts 27. "And the seamen deemed that they drew near to some country." The only a week or two ago we were speaking to the sailors again and our subject was Board of Trade arrangements for the saving of life, and we tried to extract some spiritual lessons from that. And now your good friend, Mr. Hill, has asked me to preach to you again, so I have tried to find a text that may be said to be a sailor's text. But it suits me very well, and I am no sailor—except for to-night—and it will suit all God's children who are here. "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."

You observe this text is far different from on which we have tried to preach before. It is not a ship tempest-tossed, driven and half a wreck. It is not the ship grinding on the rocks, but it is a ship—correct me if I am wrong—that is "all snug aboard," and just riding at anchor. She may roll, she may pitch, she may put her nose under, but she is safe. There is no fear on board and there is no danger without; and I think I can hear the mariners sing an evening hymn before they turn in—of course leaving the watch on the lookout—and I hear them sing:

When darkness veils His lovely face,
I rest on His unchanging grace,
In every high and stormy gale,
My anchor holds within the veil.

Now I ask you to note three

things. I can imagine some of you saying: "There you are, just like a parson—you must have your divisions." Well I can't get on unless I do, so please put up with it; and perhaps you will be able the better to bear the subject in mind.

Firstly, I shall ask you to look at the anchor, then at the anchor let go, and then at the ship as she rides at anchor.

Let us, then, first of all note the anchor. It is necessary to have a very clear idea as to what the Holy Ghost means by this word hope. The writer says: "Which hope we have as an anchor." Now, scholars differ somewhat as to the exact meaning of this word hope. Does it mean the subject of the hope, the matter of the hope, or the grace of the hope? Now, those of you who have Bibles, look at the previous verse, and you will see that we have the word hope there. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," then he adds: "Which hope we have as an anchor of the soul." Now, I believe that the two hopes do not mean precisely the same thing. In the eighteenth verse it is a hope that is set before us; in that verse I have God's promise, God's promise is the basis of my hope—Christ himself is the object of my hope. That which the Apostle means here is something far more than the common notion that we attach to the word hope. I don't think I shall be going too far when I say that nothing is more adverse to the Scriptural idea of the word hope than the meaning we generally intend by it. In our ordinary conversation hope is something less than faith; in Scripture it is something more. Take the word hope as it is generally used, and it is a sort of first cousin to despair; or, faith in a fainting fit, almost accustomed to standing before a sailor congregation. We ought by this time to have got on our sea legs somewhat. In days past we preached to you on the sailor's best creed for a stormy night. Then the text was, "I believe God." Then perhaps some of you may remember that I talked to you about the best freight a ship could carry; our text was then, "And they took Jesus even as he was, into the ship." Not very many months ago we were trying to speak to you from "shoal waters." We tried to help you to weave out the lead, and see whereabouts you were, our text then being out of that very useful Acts 27. "And the seamen deemed that they drew near to some country." The only a week or two ago we were speaking to the sailors again and our subject was Board of Trade arrangements for the saving of life, and we tried to extract some spiritual lessons from that. And now your good friend, Mr. Hill, has asked me to preach to you again, so I have tried to find a text that may be said to be a sailor's text. But it suits me very well, and I am no sailor—except for to-night—and it will suit all God's children who are here. "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."

Secondly, I shall ask you to note the ship. The ship is something more than faith; it is faith at her very best; it is faith that has developed into confidence; for as good old Dr. Owens says of this passage, it is elsewhere spoken of by the Apostle as confidence on full assurance. I am certain if this word means nothing else than we generally mean by the word hope, there can never be any strong consolation for us. Hope with us is a sort of dubious, doubtful expectation of something that may or may not be. I said just now it was something less than faith, and isn't it? You hear a person say, in answer to the question: "How is he?" "Well, we hope he will recover"—that is a little removed from ordering a coffin. Or, you may say: "How is he going on—is there any change in him?" "Well I hope so," is the answer, which is equivalent to saying: "I do not think so." Now, if a person says concerning another's health: "I believe he will get well," that is something more than saying: "I hope he will," and to say: "I believe a man is all right," is a far higher testimony than to say: "I hope he is." But in Scripture the reverse is true: hope is something more than believing. It is faith developed into a full assurance.

So when the Apostle speaks of hope it is not of that kind which says: "Well, I hope to get to heaven, but I don't much think I shall," but it is of the kind which says: "I know that I am safe; I know that my Forerunner has entered within the veil for me; I know that God's promise and God's oath together do ensure my eternal salvation; and this hope is the anchor that is hung at the bows of my ship." I want to read you just a few passages which will let you see in a moment what style of hope is intended here. In Romans iv: 18 I read of Abraham "who against hope believed in hope." How did he do that? Because, I read, a few verses further on, he was "fully persuaded that what God had promised He was also able to perform," so that there the hope was a hope that sprang from being fully per-

suaed. In Romans viii: 24, you read that "we are saved by hope," but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." There is no doubt about it now; it is a hope that says: "I know it is coming, therefore I need not fret nor fume; I can just wait patiently for it." In Romans xii: 12, I read: "Rejoicing in hope." But that is not the sort of hope we just referred to—the hope of the mother that her boy will get well, but only such a hope that it brings a tear from her eye as she talks about it. No; that is not the kind of hope which is here meant; it is a hope that puts a ripple of laughter all over the face, and makes the mind glad; it is a rejoicing hope; it is that hope that I read of in 2nd Thessalonians i: 10—it is a "good hope," linked with "everlasting consolation."

Now, the anchor must be made of the right stuff. One writer has said that "anchor-making is very important work." I should imagine it was, and I should say wood to the anchor-smith who tampered with the material of the anchor. Why is it of infinite importance that the anchor should be right in its material? Because there are times when the lives of captain, mate, crew, passengers will all depend upon whether the anchor is made of the right stuff or not. Cast-iron anchors won't do; they must be made of the best material wrought and welded; and I think I am correct in saying that in all our naval establishments there is an arrangement for testing every anchor; and when it is proven it receives the Government mark. I know the anchor of which we are speaking to-night is right, because there is heaven's own brand upon it—"sure and steadfast." Better, my dear fellows, have no hope at all than have a bad one; better be without hope, like other anchors, is of no use as long as we can see it; as long as the anchor is slung at the bows, it is doing nothing. You would think that man a lunatic who should say: "I always feel so safe when I can see the anchor." You would think that captain an imbecile who should say: "I always think my ship is safe when I have my anchor on deck." The real worth of the anchor begins when it is thrown overboard. The ship that is drawing near a lee-shore will never be saved by somebody looking at the anchor. That which it is the dropping of the anchor over and letting it grip. I have met so many people in my life who are always looking at their faith, instead of their faith laying hold of God. Now, when the anchor is let go it goes out of sight. May I say, without any want of reverence, that every ship's anchor enters within the veil—it passes through the watery veil and grips that beyond? All you know is this: the cable holds the ship, the anchor holds the cable, but that which holds the anchor, you see not. The ocean bed holds the anchor and the anchor holds you. Now, you will observe, if you look into my text, my anchor enters into that within the veil. I wish I had the power for a moment, to give you a glimpse within the veil and see where the anchor is. If you were to have passed through the veil of the Tabernacle you would have seen an oblong chest—that was all; and on top of that oblong chest a slab of gold exactly covering it. If you had looked inside that chest you would have found two tables of stones containing the law, written by the finger of God. That was called the mercy seat. There you will see was mercy based on justice; peace reposing on righteousness; a Divine salvation resting on the pedestal of accomplished law—that was all that was within the veil. And Paul says in our text: "Which hope we have as an anchor of the soul which entereth"—now, I always find that nine people out of ten quote this text wrong, they say "which entereth within the veil," but it is "which

promises without laying hold of a solitary one. They have faith, so they say, but some how or other it is not the faith that "lays hold of the Word of God sufficiently to bring their vessel round. Are you one of these? Do you know what it is to say, "I believe," and yet your cable goes dragging over leagues of good anchorage ground, but laying hold of nothing? What you need, man, is an anchor at the end of your cable—something that has got a fluke that digs right down into that promise of God and says: "I mean to hold you," that faith which if I may so term it, buries itself in the very bowels of the Word of God and holds on like grim death, and brings a man right round to face the storm. The Lord save us from that sort of faith which is like a cable without any anchor at its end.

But, on the other hand, I don't think the anchor would be of very much use unless there was a cable attached to it. What would you think it in time of storm the captain should say, "Overboard with the anchor," and overboard it goes; there is an end of it; there is no connection whatever between the anchor and the ship. An anchor thrown overboard without a cable is about as much use as a cable thrown over without an anchor. I am afraid at the present day there is a great deal of baseless hope—that is worth nothing, a hope that God in his great mercy will some how or other get us into heaven. Some people have such a great hope—I believe they call it "larger hope"—their ship looks all anchor, but when it is cast overboard it floats upon the surface; there is no weight in it—it never gets down to what God has said. Now, if my anchor is worth anything it must be attached to a chain—an anchor that goes right down to the eternal verities of God.

III. Now, for a moment, I want to ask you to look at the ship. The ship, like other anchors, is of no use as long as we can see it; as long as the anchor is slung at the bows, it is doing nothing. You would think that man a lunatic who should say: "I always feel so safe when I can see the anchor." You would think that captain an imbecile who should say: "I always think my ship is safe when I have my anchor on deck." The real worth of the anchor begins when it is thrown overboard. The ship that is drawing near a lee-shore will never be saved by somebody looking at the anchor. That which it is the dropping of the anchor over and letting it grip. I have met so many people in my life who are always looking at their faith, instead of their faith laying hold of God. Now, when the anchor is let go it goes out of sight. May I say, without any want of reverence, that every ship's anchor enters within the veil—it passes through the watery veil and grips that beyond? All you know is this: the cable holds the ship, the anchor holds the cable, but that which holds the anchor, you see not. The ocean bed holds the anchor and the anchor holds you. Now, you will observe, if you look into my text, my anchor enters into that within the veil. I wish I had the power for a moment, to give you a glimpse within the veil and see where the anchor is. If you were to have passed through the veil of the Tabernacle you would have seen an oblong chest—that was all; and on top of that oblong chest a slab of gold exactly covering it. If you had looked inside that chest you would have found two tables of stones containing the law, written by the finger of God. That was called the mercy seat. There you will see was mercy based on justice; peace reposing on righteousness; a Divine salvation resting on the pedestal of accomplished law—that was all that was within the veil. And Paul says in our text: "Which hope we have as an anchor of the soul which entereth"—now, I always find that nine people out of ten quote this text wrong, they say "which entereth within the veil," but it is "which

entereth into that within the veil"; in other words the mercy seat—God's mercy based on righteousness, or, if you like to put it so, Christ himself. That is where the anchor of our hope has gripped, and Paul uses here a very remarkable expression in the 17th verse. He says: "Wherein God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by oath." Here is the promise, there is the oath; and I said to myself this morning: "My anchor is jammed right down between the two—God's eternal promise and God's most solemn oath; and my anchor is dropped right between the two, and the two flukes of my anchor grip both." Why, when once the anchor has a real grip of the ocean bed, let the wind blow as it may, that anchor seems to say, "I won't move; I'll pull up the very floor of the ocean first." I say, if your anchor has its flukes into that which is within the veil—namely, the promise and oath of the covenant-keeping God, then the very throne of God must shake before you can be driven on the rocks. The anchor of our hope is not dragging through the quicksands of our poor wretched feelings, but clutching an inviolable oath. Now for a moment note this. Am I not right in saying that the more the ship drags at the cable the more fixed becomes the anchor? I have no doubt if it were possible to follow the anchor down, and see through the green water, we should see that for a moment or two when it first reaches the bottom it drags along, but how it turns the right way up and the fluke gets into the ground; now then, ship, pull away! you are only driving the anchor deeper and deeper in the more you tug; the more you make those mighty flukes eat their way into the solid foundation of the ocean. Ah! when first my soul trusted Christ and I dropped my anchor, I felt as if I had a very firm hold, but every strain on it has driven it deeper. It is always so, for if you look in Romans 5 you will see that experience leads to hope. The more a man trusts God the better he knows God, and the better he knows God the more he trusts Him. He learns to sing: "My heart is fixed O God, my heart is fixed."

III. I have tried to show you the anchorage; now look at the ship riding at anchor. One thing I observe is, that though she is anchored, she does not necessarily escape rolling, nor her passengers avoid sickness. Do not think you are not a Christian because you do not always enjoy a perfect calm, nor doubt your anchorage because inward conflict has not ceased. A ship may strain at the anchor—ay, she may pitch and roll and have many a breaker come over her decks she would escape were she not anchored. There may be considerable discomfort while there is no danger. Many souls as well as ships are anchored in the "downs." I have very often been anchored in them—down in heart, down in spirit, down in health, down in joy; yet thank God! I was anchored there, not drifting. If some of you dear sailor friends are in "the downs," depressed in the spirit, perturbed in soul, tossed to and fro in heart, I hope you will get a blessing. Your anchor holds if the ship rolls. I notice, too, that when a ship is at anchor she always faces the tide. I was traveling recently on the Chatham and Dover Railway, and just as we approached Whitstable we obtained a glimpse of the sea, and I said to a fellow-passenger, "The tide is coming in." "How can you know that?" he asked. "Why," I replied, "it's the simplest thing in the world; look at the boats that are anchored there, and see which way they face; anchored craft always face the tide." Ay, and so will it be with you; if you know what it is to have your anchor gripping that which is within the veil you won't be a man who is afraid to look the world in the face. The ship swings round with the tide and seems to say, "I am not to

be caught; whichever way you come you will meet my bow." These are the sort of Christians we want at the present time—men who are so anchored to God, who are filled with his Spirit; and who have so bright a hope within them that they must face the run of the tide of this world. Are you drifting, brother? Are you giving up going to Bethel meetings—are you beginning to give up prayer-meetings? Are you dropping off from those red-hot Methodist friends you once liked? If so, I think it would be well for you, to-night, just to ask yourself: "Am I anchored?" A ship that does not face the tide gives strong reason for doubting her being at anchor. God give you grace just to face the world and look its running tide in the eye and say: "You may come this way, or that way, and try to get round me, but you will always find my bows cleaving you." Dear friend, are you unsaved? Am I talking to some one who is drifting, drifting, drifting on to a lee shore? Oh, throw out the anchor! Dare to believe! Do you say, "Believe what?" Why believe what God says, and grip it. Here is some splendid anchorage in this book, cannot you drop your anchor and trust? "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." He that cometh unto me I will in no wise cast out. I would to God that some of you might just lay hold of some of these blessed words. Grasp them and ride at anchor until the eternal day dawns. Oh, if some of you would but trust Christ, let go your anchor and dare to be saved by what you cannot see. Let the anchor go right down out of sight, until it grips what Jehovah hath said, and becomes embedded in his oaths and promises. A dying sailor was near his end, and the death sweat stood upon his brow. A friend said, "Well, make, how it with you now?" The dying man, with a smile, made answer, "The anchor holds, the anchor holds." God grant that every one of you may be able to say this, for his name's sake. Amen.

FOREIGN LETTER

MISSISSIPPI MISSION STATION, 1 MAXWELL SALAH, SUDRA LEONE, WEST COAST AFRICA, JUNE 1, '86.

The Veys are a very fine people with about 10,000 in population and they have a written language of their own. It is both spoken and written throughout the Vey territory. Every boy knows what it is to read and write the Vey language. A long time ago before civilization had reached any of the Western coast of Africa, the Veys always used the leaves of trees for their paper, and a pointed splinter for their pen. Sometimes they use for their writing pen a porcupine quill, of which I am writing with now. The Veys are the most eloquent people on the West Coast of Africa. It is not hard to find a boy if over six years old who can talk on any subject for an hour of the Vey habits, life, customs, etc. I have a small boy with me who is about seven years of age. This boy can tell in one night a hundred fables. I have sat and heard him tell as many as ten fables in one hour. They are just as humorous as Aesop's fables. I have been a missionary among the Veys more than two years and experienced that nothing said, preached, or sung to them will tend to bring them to civilization and Christianity more than Vey text books, and Vey Bibles and Testaments. Such books we have not but if they were made we would have no need to teach the least child. Simply put the book in his hands and soon would the contents be read, remembered and digested.

H. McKINNEY.

The Western Recorder asks: "Can anyone tell why it is that church members will pay an extra price for a front seat at a public lecture or a concert and yet, at the Wednesday night prayer-meeting, when there are but few present, they are too modest to come to the front at the request of their pastor, who does not like to speak to empty benches? We pause for a reply."

Prohibition dogs, and will prohibit.

BAPTIST RECORD

J. B. GAMBRELL, } EDITORS.
L. S. FOSTER, }

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., JULY 29, 1886.

EDITORIAL.

Mississippi Baptist Convention

GOOD TIMES AHEAD AND OUT OF DEBT.

THE BRETHREN IN COUNCIL LARGE GATHERING OF REPRESENTATIVE BAPTIST MEN AND WOMEN DISTINGUISHED VISITORS. HANDSHAKING EVERYBODY IN A GOOD HUMOR.

FIRST DAY—MORNING SESSION.

MERIDIAN, JULY, 22.—At an early hour the disciples began to gather about the church to shake hands pass the usual salutations. It is evident at once that we are to have a Convention at least good in numbers. And every body in a good humor. "We are going to have a fine meeting," one hears right and left. They keep coming, and now the hour for organization has arrived. We are in the main audience room of the First church. While the brethren are getting settled let us look around a little. How beautiful the room is; newly painted, and the walls papered with artistic effect. Everything looks as if the ladies had had just put the charm of their touch on it—nice as a parlor, and its the Lord's house. If any brother spoils this carpet or these walls with tobacco juice ought he not to be delivered to Sitting Bull for the destruction of the flesh?

The room is well filled. President Hardy, who has presided with such eminent dignity for so many years, is in Boston arranging to build the Ship Island Railroad. Eld. Lewis Ball, the Elijah of the Convention, the brother whom all love for his heroic spirit and tireless labors, takes the choir as Vice President to organize the Convention. He will do it well, did he ever fail to do any thing well that fell to his lot to try. He was a good pastor when this scribe was a lad. He was a good soldier and officer in the army. The boys did say, that he could out march and fight, out pray and out preach any man in Dixie. He is a success at anything he undertakes, but the greatest success in being a noble, unselfish, Christian hero.

Prof. Leavell is chairman of the committee on credentials. We glance over the faces and discover that the Convention is remarkably represented in character. They are making up the roll, and we will look around again. Who is this big man with his back to us? Why, it is Dr. J. W. Jones, of Richmond, Va., editor of the Southern Historical papers, and author of the best biography ever published on the continent. Reminiscences of Gen. R. E. Lee. Everybody in America ought to read this book. He is a great worker—always at it. Right now he is reporting for the Religious Herald, and like as not for the Examiner. Glad to see you Dr. You have Mississippi kin, and we got even with you by taking a Va girl.

Here is the genial face of Prof. Manly, of the Seminary. There is not such a face in all heathendom. Look at him and you know he wishes you well. He will make our hearts glad before he leaves.

Over yonder is a face we are always glad to see. It belongs to Eld. W. B. Crumpton, of Ala. His thumbs call him Wash. We like him about as well as we do any man this side of the North Pole. He is larger than when in Mississippi, but he is otherwise about the same. Stop with him 20 minutes, and you will hear something to remember. He laughs more than he cries. At this time he is Secretary of the Mission Board of Alabama, and is doing nobly.

But we are ready to organize,

Pres. Hardy sends a letter and a telegram. He hopes to be here before the Convention adjourns. Some suggestions touching mission and educational work are made. Prof. J. L. Johnson, of the University, is nominated for President. So are Judge J. G. Hall, of Sardis, and Prof. R. M. Leavell, of Miss. College. Hon. J. D. Bills, of Corinth and Judge J. B. Chrisman, of Brookhaven. Either one would preside well. Prof. Johnson says if he could preside better than anyone else he would have brass enough to quietly submit to being elected, but he declines in favor of Judge Hall, and at his request his name is withdrawn. The other brethren make modest speeches, and then the election it had. Judge Hall is elected. Everybody enjoys it better than he does. He is the youngest man, perhaps, who ever presided over this body, but it is certain that the Convention never had a more thorough parliamentary in the chair. He presides over a great State political Convention a few years since with renowned success.

Judge Hall is a son of Elder Jas. Hall, of Grenada, one of the pioneer Baptist preachers of Miss. He is now on the bench, and is known as a lawyer of fine attainments and a Christian of spotless character. His face is good to look upon, especially if one has the blues.

Eld. H. F. Sproles is re-elected secretary, of course, just because he is pre-eminently the man for the place. It takes Lansing Burrows to come up to him, and he does not do it at every point.

Brother W. T. Ratliff is Treasurer again. He is a standard layman, and has been the truest of friends to Mississippi College, as well as to every other interest of the denomination.

We are organized, and brethren Leavell and Bills escort Pres. Hall to the chair, who makes some timely remarks, and declares the Convention ready for business. After a little routine business, we hear the address of welcome from pastor Bozeman. This brother is hard to find out. He looks like one of the gravest of good men, and he is, but what about this quiet, unlooked-for humor, mixed in with abundance of common sense. One thing is certain, you can't hear him begin an address and know forthwith as much about it as he does. You must listen to every sentence, or you will miss something worth catching. He makes us laugh, and puts all to feeling easy. "We welcome you; our doors are all open—of course they are this hot weather. These men round here dressed so nice, with badges on their coats, they belong to the committee on hospitality. They are nice men, but not nicer than the other members of the church—just about an average. Ask them all the questions you are a mind to, and, if they don't answer to suit you, report to me; I am pastor of this church, and I will see them." Running all through the address was a shimmer of quaint humor, mingling with mellowness of heart.

Dr. C. C. Bitting replies for the Convention in a few well chosen words, and we go to dinner.

FIRST DAY—EVENING SESSION.

This is the formative period of the work. The first thing is to hear the report of the Convention Board, which the Secretary reads, asking time to fill blanks. This is the first year of the Board, and it has been a year of great financial gloom. In the minds of all, the present plan was an experiment. This report answered partially, at least, the question as to its practicability. It should be said that the collecting has been done mainly by the pastors. The Secretaries' time has been given principally to planning and looking after the details of the work. This is the

FINANCIAL STATEMENT.

State Missions \$6,860.93, Foreign Missions \$2,638.09, Ministerial Education \$1,066.65, Mississippi College \$2,903.56, Southern Theological \$6.00, Home Missions \$598.58, Sustentation, \$272.07; General fund

undesignated \$2,156.59; Church building \$3,665.00. Total \$20,167.47.

This total does not fully represent the benevolence of the denomination. A large part of the foreign mission money was sent directly to the Richmond Board, and the same is true of Home Mission Board. Several hundred dollars given to the College on endowment do not appear here. Our people have not learned to be orderly in their work.

In the State Mission Department there have been forty-three laborers. The following is a

SUMMARY OF WORK.

Days of service 3,384; miles traveled, 35,921; sermons preached, 1,229; prayer-meetings attended, 300; religious visits, 2,974; baptized, 204; received by letter, 88; restored to fellowship, 17; churches organized, 7; Sunday-schools organized, 15; addresses delivered, 144; pages of tracts delivered, 37,400; subscribers to the RECORD, 83; money collected on the field for State Missions, \$897.90; houses of worship built, 6; money expended on churches, 3,665.

Sister Nelson, in New Orleans, labored under appointment of the Home Mission Board, but was supported by Mississippi Baptists. The following is an exhibit of her work:

Days of service, 273; miles traveled, 1,490; tracts distributed, 1,000; visits, 1,048; industrial schools attended, 84; mission meetings, 24; prayer-meetings, 67; other meetings, 67; sermons attended, 100; Sabbath-schools, 136; garments given out, 507; money collected from the schools, \$16.55; sent to Home Board, \$11.50; State Board, \$5.05.

Considering the difficulties under which the Board began operation, the very great financial gloom which has overshadowed the State, it was felt that a good work had been done.

The report of the Convention Board was referred to a number of committees, and the following important part sharply before the Convention. 10 o'clock a.m. Saturday was set apart for the consideration of the report of the Convention Board.

The hearing of the report of the Trustees of Mississippi College was fixed for 10 o'clock, Friday morning. Foreign Missions 3:30 p.m. Friday.

NIGHT SESSION.

A great company gathered to hear the Convention sermon, by pastor C. E. W. Dobbs, of Columbus. To right and left sat Drs. Manly and Landrum, who aid in the service. The text is in Heb. xii. 28. As the sermon will be printed next week in full, we forbear to give a summary. If Doctor Dobbs is correct about the kingdom some teaching we have heard is off. The sermon will speak for itself, and we remain silent for the present.

We neglected to say that corresponding messengers were received the first day, and along from day to day as they arrived. We were glad to welcome Dr. Jones from the General Association of Virginia; Dr. Manly from the Seminary; a large delegation from the Alabama Convention, Brethren Crumpton, D. L. Purser, Robert Frazer, Luther Norris, C. C. Vaughn, C. S. Ray, H. R. Anny and others. Especially were we glad to receive from the General Association of Mississippi, Brethren A. Pickard, I. L. Stone, J. E. Brunson, A. Gressett, and B. Thigpen. The Springfield Association was represented by Brethren Eastland, Z. T. Faulkner, W. R. Butler.

Dr. I. T. Tichnor represented the Home Board at Atlanta; A. J. Diaz the Cuban Missions. Elds. Brownlee, Moss, Ramsey, Topp and Boulden represented the General Association of colored Baptists in the State.

H. F. Sproles, Statistical Secretary, presented a very full report, which shows a rapid increase during the past year. There are 235,068 Baptists, white and black, in

the State, 68,693 white, of which 54,497 are in the Convention and 9,194 in the General Association. There are 1,097 white churches; 1,084 colored, 503 white preachers, 80 licentiates. There are innumerable colored preachers, 4,997 baptisms among the whites, 10,375 among the colored, aggregating 15,372 baptisms in the State. This is a most cheering exhibit. We are a growing people, in numbers at least.

The Convention agreed that when it adjourned it would be to meet next morning, so as to give an opportunity for Dr. Jones to deliver his lecture on "The boys in Gray." A large congregation heard him with much pleasure to themselves and profit to a good cause.

Professor Leavell presented a very strong report on Ministerial Education, one of the best we have heard in a long time. Brethren Manly, Webb, Purser, Johnson, and Lowrey discussed with interest and profit. The general feeling is that we must largely increase this part of our work to keep pace with the increased demands for trained pastors. Professor Johnson offered a resolution touching the matter in hand, strongly insisting that no worthy student should leave the College for lack of support, which was adopted by a unanimous rising vote.

President Webb, whose name is so inseparably connected with the history and work of the College, presented the report of the Trustees of that institution. The tone is cheerful, even glad. There has been a year of progress every way. The discipline has been excellent, the work done by the students better than common, some important repairs have been made, a new dining hall is in progress of construction, and for the first time in thirteen years the faculty will receive their salaries. "We thank God and take courage," says the President.

Dr. Bozeman being called out said he would raise the latch and like the other Brethren there is a door into which they may go. He commenced by giving an account of a lecture delivered to the ministerial students by request, "a nice lecture," but a good many people were conspicuously absent. The President seemed a little uneasy in his chair while the speaker went on and we all laughed. It would have been one of the best hits we ever heard, if he had said nothing about the Editor of the RECORD. That was unfortunate, but somehow everybody seemed to be looking over our way, and enjoying it.

The speaker said there was one saying he believed he was the author of, at least, he had said it so often that he could claim a patent on it. Here it is: "It is not enough for Baptists to be educated; they must educate. Other people will educate our sons and daughters, but we must not be as wax in their hands, we must put our stamp on the wax, if we expect to utilize our talents for the progress of our cause." Having so said, he bid the other brethren enter the open door.

Dr. Bitting, of Philadelphia, followed in a speech full of good sense and spirit. He is never dull. Dr. Jones followed in a speech of power. He had always thought well of Mississippi College, but he was amazed at the work done, with slender means. He would carry away with him a much higher appreciation of the College.

Dr. Hillman came next, with some experiences. He liked experience meetings. He knew what the College had done, is doing, and believes in its future. Reference was made to the past financial troubles of the College, and to its redemption. He was glad then and is glad now. Rejoicing that he had been permitted to help in the past, he pledged his co-operation for the future.

Every body was feeling good, and J. B. Gambrell got the floor, explained the present plan of support, inviting annual subscriptions, \$375 was subscribed, making, with

subscriptions already received, \$22,75. The plan is to get annual individual subscriptions sufficient with the tuition to support the faculty. It is believed the whole amount, \$3,500 will be secured this Fall and thus the future of the institution made safe. This will open the way for pushing Ministerial Education more vigorously. To our mind the reasonable certainty of success on this plan is the finest achievement of the year. This matter will be more fully explained hereafter.

SECOND DAY—EVENING SESSION.

Dr. S. Landrum led the Convention in prayer. A letter from Miss Nannie Davis Ward, of Aberdeen, asking the Convention to join the W. C. T. U. in petitioning the Evangelical alliance so give an entire day in "The week of prayer" to be devoted to prayer for the abolition of the liquor traffic was referred to the committee on temperance.

The report of the Central Committee on Woman's work, Mrs. J. L. Johnson, President, and of Mrs. A. J. Quinche, Secretary and Treasurer, was read and referred to the committee on Woman's work.

Elder George Whitfield presented an elaborate report on

FOREIGN MISSIONS

giving full details of work in all the Foreign fields which he discussed in a speech, full of the missionary spirit.

Brother Diaz, of the Cuban Mission addressed the Convention in a way to greatly edify. He is perhaps 35 years old, well educated, and evidently a man of eloquence when speaking in his native tongue. Even in broken English, he has great power over an audience. He goes on relating the rise and the progress of the work in Cuba; the persecutions and triumphs of God's people. Sometimes we cry, sometimes we laugh; but all the time listen with eagerness. Very touching is the story of his mother's conversion and baptism, and laughable that of his mother-in-law. Evidently he knows a joke when he hears it. "The power of the gospel is so great in Cuba, that I shall baptize my mother-in-law (roar of laughter.) Mothers-in-law and sons-in-law in Cuba do not always agree; but my mother-in-law is the finest lady in Cuba: she is a Christian lady, she is a Baptist."

"Remarkable answers to prayer are recorded. The present need is a large hall where people can hear the gospel. Hundreds are turned away constantly."

J. B. Gambrell asked the Convention to help, and \$315.50 was raised. Every body enjoyed the words of the Cuban, who has but so recently come into the marvelous light of the gospel. It sounds apostolic.

THIRD DAY—MORNING SESSION.

The house fills rapidly by people evidently deeply interested.

After preliminaries, Geo. Whitfield presented the following:

Resolved, that whenever the Board of Foreign Missions shall feel itself over-strained as to its obligations and credit, it may enter unhesitatingly the territory of this Convention and make extraordinary efforts for its relief, acting, however, always under the approval of the Convention Board.

Dr. Dobbs read the report on the Southern Baptist Theological Seminary, which was discussed by Dr. Manly and adopted.

By special arrangement Dr. Bitting addressed the Convention on the Bible Department of the American Baptist Publication Society. He was in the finest tone, and made a speech of unusual compass and power.

The hour for the further consideration of the report of the Convention Board having arrived, the report of the Treasurer of the Board was read; also report on various features of the Board's report read by pastor Gray.

This opened the whole subject for discussion.

Brother Manly made a telling speech on a call to pray for more

labores. "We want God-called men, not professional preachers. Without this divine call, all our educational work for preachers will be vain. God spare the churches the evil of preachers who run without God's message."

Eld. Z. T. Faulkner followed on the same topic, emphasizing the necessity for Christly men to go into the interior and settle down with the people to be one with them in their toils. It was a good speech and was well received.

Dr. Bitting was called out on Colportage and spoke at some length. The Secretary followed with a statement of the origin and powers of the Board. He said "We will be able to pay the Faculty of the College every dollar due them. There is a balance in the Treasury to the account of ministerial education and sustentation. Money is in hand to pay all the missionaries, and we only lack about \$200.00 of having enough to pay off the old debt of the State Mission Board. What shall be done about it?"

"Pay it! pay it!" was responded from the audience, and the money was provided there and then to pay it, every cent of it, and give us a clean balance sheet for the new year.

The doxology was sung and Eld. L. Ball lead in a prayer of thanksgiving.

Out of debt for the first time in seven years, and out of debt on every account. A good many people were happy.

Pres't Webb presented a supplemental report on the College, commending the proposed plan of College support, which was adopted, after discussion by Pres't Webb, Pres't Frazer, of Judson Female Institute, of Alabama, Brethren Baars, Gray, Jones, of Virginia, Barrett, and Boulden (col).

The Convention, on motion of Jean Vane adopted the following:

Be it resolved, by the Mississippi Baptist Convention assembled, that the great results under the blessings of God, obtained in all the departments of our Convention work during the past year fully demonstrate

the feasibility and wisdom of the plan of operation as organized and carried out by our late Convention Board and that we most heartily and cordially endorse said plan of work.

Be it further resolved, that in the name of the 68,000 white Baptists of the State of Miss., we lovingly and kindly tender to the late Board, and especially to its peerless Secretary, our heart felt thanks and award to them that highest meed of praise: "Well done good and faithful servants."

Pres. W. T. Lowrey presented the report on woman's work, which owing to the lateness of the hour was passed without discussion.

Elder E. E. King presented the report on Publication, which recommended our two State papers and other general denominational literature. Brethren E. D. Miller, J. B. Chrisman, B. Manly, J. L. Johnson, J. R. Farish, Geo. Whitfield made speeches, after which the report was adopted.

The report on nominations was presented by J. L. Pettigrew.

Oxford is the next place of meeting. Thursday before the 4th Sunday in July the time. W. T. Lowrey to preach the sermon. B. D. Gray alternate. The Convention Board continues at Jackson, with but little change. The Central Committee on Woman's Work is moved from Oxford to Jackson. Miss Marion Buckley is President and Mrs. Minnie C. Dameron, Secretary. The Oxford sisters thought it best to have the Central Committee more centrally located, and requested the change. They have served faithfully and deserve much credit.

W. T. Ratliff presented the report of Treasurer, and L. R. Burrese that of the Finance Committee. Both adopted.

Detail matter, resolutions, instructions, etc. were rapidly passed and we adjourned to the night session.

NIGHT SESSION.

After usual singing and prayer,

Brother J. D. Bills offered the report on

TEMPERANCE.

It is admirable for what it says and what it does not say. Brother Bills made some sensible remarks about the right use of the hour.

Dr. Bozeman was called out to open the discussion. He told us us what part he took in the Landerdale fight. He pronounced the benediction all along and to the last. Prohibition is strong, because it is right. Every good man can stand there because it is right. It is God's cause. "We had prayer and a revival."

Brother Cairnes, of Texas, kept still till now, but he must put in a word for the children and mothers, look to your children. Get them to take the ironclad obligation of total abstinence.

The hour to adjourn has come. The President made some very appropriate remarks, a hymn was sung and the parting hand given and we parted, all feeling that it was a good Convention.

CONVENTION NOTES.

If the Convention was better entertained, no one can recollect the time. Pastor Bozeman has a royal church. And the Calvary church did its full share. Baptist affairs are in a prosperous way in Meridian. Pastor Vane represented the Calvary church in the Convention and did good service. The Convention had an unusually large number of strong laymen in attendance which added much strength. Another element of strength was the large number of representative women. This was as it should be, and as we hope it shall be. There is not a man, who has made a fortune out of the ministry yet. Dr. Manly. Just tell us how we can help and Baptists anywhere and everywhere shall have it in the order of their application. That is what Dr. Bittling said about the American Baptist Publication Society. The moment you substitute anything for the New Testament, be it ritual, manual or what not you write Ichabod over the door. Dr. Bittling. When I was in a

church, as I say, and fastened with a padlock. Only the priest could read it.

S. White. We cannot baptize all the people. I want to know one province for a pastor. A. J. Diaz. Let the word go out through Mississippi, we must endow Mississippi College, and it will be done. Dr. Jones. There is no road to success so short, so sure as through an educated ministry in every pulpit. D. I. Purser. The people of Meridian are supporting this Convention; Jews and Gentiles, Catholics and Protestants, and all. Pastor Bozeman. Be ready at all times to say a good word for your College. President Fraser. I want to see the Baptists ahead of all other people because I am a Baptist. J. F. Bowlden (col.). The first thing to inquire about a book or paper is not the price, but the merit. E. D. Miller. I remember my mother's Bible; she was a Baptist, I remember that in her Bible was a picture of John the Baptist in the Jordan, baptizing Jesus by pouring water on his head out of a horn. It was hard for mother to get that idea out of my head, because I thought the man who made the book knew more about it than she did. Be careful what your children read. Judge Chrisman. As long as I live I expect to support Mississippi College. J. L. Barnett. The reason our people don't give more to Foreign Missions is because they don't know what the necessity of the case is. Geo. Whitfield. There are about all new questions angles and corners, and in this report we have tried to round these off. J. D. Bills on Temperance report. The moderate drinker is the man you want to warn your boys against. G. R. Cairnes. President Lowrey spoke only twice then he prevented the adoption of unwelcome action. Before the tribunal of men and women who love God, the Prohibition question is right. J. W. Bozeman. The speaking was not as profuse as we have heard it, but it was good, better than common. I have been in Convention in five places; but I never saw anything like this one for modesty, long and good work. G. R. Cairnes. This is about the best Convention I have ever attended. T. G. Sellers. He knows a good meeting when he is there. Dr. Manley's sermon in the Baptist Church Sunday was one of power, and surely will do much good. We have not space to report it.

BROTHER FRILEY RESIGNS.

We have received a letter from Rev. W. C. Friley, of Louisiana, which has unfortunately been misplaced in our office, in which he tenders his resignation as editor of the new paper to be published in Louisiana. He had made arrangements with the trustees of his school for the whole year, and they were unwilling to release him, and he resigns his place as editor, in favor of Dr. W. S. Penick.

A CAMPAIGN OF LIES.

At Montgomery, Dr. Hawthorne, of Atlanta, said, "Young man, if you don't want to be developed into a monumental liar, don't join the whisky party."

The words appeared to us at the time to verge on the extreme; but since the campaign opened in Hinds county, we have had a new and to us an amazing exhibition of human depravity in the form of lying. The heart grows sick. Evidently the whisky party aim to carry the election by lying. How some men in Jackson and elsewhere will ever be able again to look an honest man in the face, surpasses all conception. And to such a degree of moral obliquity, and open mendacity has a vile traffic brought them. It is a new revelation of the corrupting influences of the liquor, traffic and furnishes a new argument against the saloon. It is the duty of every good citizen in the county to see that the colored people are not deceived; for evidently the whisky party do not expect the support of intelligent, moral people. Truly they have a refuge of lies; destroy that refuge and they are defenceless.

We wish to say again, that we believe the good people of Hinds ought to give their time and their prayers to the cause till after the 10th of August. Every Christian man and woman should be up and doing.

What ever may be the immediate result, great good will come from the present agitation. Among other things we will know the color and some men better than before.

And this parting word. Let us be sure to use only moral and legitimate methods; but use these with a courage born of conviction.

REPORT ON TEMPERANCE.

The following report was passed unanimously at the Convention last Saturday night and ordered printed in the Record:

Your Committee on Temperance respectfully submit the following: Satan has no more potent agency in all this land of ours than the liquor traffic. It is to science, civilization and Christianity their greatest hindrance.

Under God, its removal must depend upon the forming of a whole some public sentiment, the power of conscience enlightened by the word of God, and upon the strong arm of the civil law, wisely enacted and faithfully enforced.

As this temperance reformation is God's work, we should go to the fountain of all wisdom for directions and invoke His blessing upon all efforts put forth to exterminate the liquor traffic, that the young may be saved from the snares of the tempter and the bonds broken that now hold so many as willing captives in the slavery of strong drink.

In view of the fact that all drunkards come from the ranks of the moderate dram-drinkers, the influence that even a moderate use of it may have upon others, and especially the young, we earnestly urge total abstinence from all intoxicating liquors as a beverage, believing it to be contrary to the principle of Christianity to encourage the traffic in any way.

We declare that the whole license system is wrong in principle and most pernicious in results, making the nation a partner in the guilt and shame of the liquor business, and a violation of the high trust God has committed to civil govern-

ment. That it is a sin against God and humanity. That evil cannot be regulated, it can only be prohibited. That absolute, unconditional prohibition by constitutional amendment is the end at which we should aim; the ultimatum which alone we are willing to accept.

We endorse the action of States and our National Congress in enacting laws requiring instruction in our public schools in regard to the effects of alcohol and other narcotics upon the human system, and regret that our last Legislature failed to enact such a law in our State. We reiterate that since the complete triumph of Temperance principles must depend on sound reason and improved education, we therefore, advise and urge that instruction in hygiene and alcohol be introduced into all colleges and other schools of our denomination, and also urge the adoption of at least one Sabbath in each quarter for teaching Temperance lessons in our Sabbath-schools.

The liquor traffic has assumed such an attitude as to force every one to take a stand for or against it.

It is inconsistent with our profession as Christians to either make, buy, sell, or use as a beverage, any intoxicating liquors. It is the duty of every Christian to labor in every proper way for the suppression of the liquor traffic, and of every Christian voter to vote as he prays, against this soul-destroying and God dishonoring evil. We urge our churches to enforce discipline so that the cause of Christ may not in the future, as in the past, be brought into contempt by members patronizing and otherwise supporting or encouraging the saloon. We endorse, commend and say, God bless the efforts of the W. C. T. U. for the suppression of the liquor traffic. We recommend that one entire day of the week of prayer be devoted to prayer for the abolition of this iniquitous business, and that the President of this Convention on behalf of its 59,499 constituents, sign a petition to the Evangelical alliance to this effect and let it through Miss Nannie Davis Ward, of Aberdeen, Md.

We recommend that our ministers and laymen shall endeavor to inculcate sound temperance principles in the minds of the colored race. They are among us, and if we fail to instruct and enlighten them, they will fall an easy prey to the friends of the saloon against the home.

Respectfully submitted,

J. D. BILLS,
J. J. W. MATTHEWS,
J. H. EDWARDS,
W. H. PATTON,
L. S. PIKER.

The Beuna Vista Normal College is making extensive preparation to accommodate a large number of students in the free term. A large handsome boarding house for girls has just been completed. The Chairman of the Faculty will take charge of it. That is a good place for girls. Ample room has also been provided for young men in other buildings.

Attention is called to the advertisement of Lea Female College, Summit, Miss., under the presidency of Rev. C. H. Otken. This is a good school of established reputation and well equipped for the education of young ladies.

The Normal College at Beuna Vista, Miss., has just completed its Teacher's Term, in which eleven countries and three States were represented. The B. V. N. C. stands in the front rank among educational institutions of our State.

Not a particle of calomel enters the composition of Ayer's Cathartic Pills. On the contrary, those who have used calomel and other mineral poisons, as a medicine, find Ayer's Pills invaluable.

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should be your crowning glory. Ayer's Hair Vigor will restore the vitality and color of youth, to hair that has become thin and faded; and, where the glands are not decayed or absorbed, will cause a new growth on bald heads.

MAY the youthful color and vigor of the hair be preserved to old age? Read the following, from Mrs. G. Norton, Somerville, Mass.: "I have used Ayer's Hair Vigor for the past 20 years; and, although I am upwards of 60, my hair is as abundant and glossy today as when I was 25."

BE Vigor will convince you of its powers. Mrs. M. E. Goff, Louisville, Colo., writes: "Two years ago, my hair having almost entirely fallen out, I commenced the use of Ayer's Hair Vigor. Today my hair is 29 inches long, fine, strong, and healthy."

RENEWED and strengthened by the use of Ayer's Hair Vigor, the hair regains its youthful color and vitality. Rev. H. P. Williamson, Davidson College, Mecklenburg Co., N. C., writes: "I have used Ayer's Hair Vigor for the last ten years. It is an excellent preservative."

BY the use of Ayer's Hair Vigor, Geo. A. Dabian, Waterloo, Mo., had his hair restored to its original healthy condition. He writes: "Only four bottles of the Vigor were required to restore my hair to its youthful color and quantity."

USING Ayer's Hair Vigor cures diseases of the scalp. F. H. Foster, Princeton, Ind., writes: "I had been troubled for years with a disease of the scalp; my head was covered with dandruff, and the hair dry and harsh. Ayer's Hair Vigor gave me immediate relief, cleansed the scalp, and rendered the hair soft and pliable."

Ayer's Hair Vigor,

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CONTENTS FOR JANUARY.

Frontispiece, Battle of Gettysburg.

Robert Toombs' will to fight. Henry W. Cleveland.

The Tragedy of Black Mountain. Winthrop Burroughs.

Carmen Amable. W. H. Sewall.

Portrait of Gen. Longstreet and Gen. Ewell.

The Rev. Sam Jones, with Portrait. W. C. Kelley, D.D.

Ad Florem. C. J. O'Malley.

Our Native Evergreen. Comment and Criticism.

The Editor's Table. Salmagundi.

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JANE A. ASHBROOK, Louisville, Ky.

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W. A. MASON,

Crystal Springs, Miss.

A CARD.

Any strong, enterprising neighbor would want a teacher will do well to correspond with W. C. Anderson, at Sylva, Miss. He has been Professor of mathematics in the high school at that place for the past two sessions. He also teaches the other English branches, sciences and the elementary books of the Latin. Would like to locate in a Baptist community. References to moral standing given on application.

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POETRY.

Rest.

Not where the clover-blossoms are sweet,
Not where the birds are singing,
Not where beneath my idle feet
The daisied grass is springing,
Would I find rest; for clover flowers
Too quickly fade away,
And birds forget in winter hours
The songs they sang in May.

Not in unclasping with tired hands,
The yoke of toil and care,
Not in the loosening of those bands
We all alike must bear,
Would I find rest; for strength comes
Not

The fainting heart to bless,
And rather would I bear my lot
Than wish my burdens less.

Not in a timid holding back
From life's least pleasant duty,
Not in fond gazing on the track
Of all its free glad beauty,
Would I find rest; for joys of earth
Are brief as they are bright,
And beauty save of heavenly birth
Will perish in a night.

Yet would I gladly seek and find,
A rest for my tired heart,
A rest from longings vain and blind,
And wild desires that start;
A rest from self and selfish ends,
From idleness unblest,
From all that with earth's frailty
Blends.

Would I find rest, sweet rest,
I'd seek it in a heavenly scene
Where discord never mars,
I'd seek in its home serene
Beyond the quiet stars,
I'd find it when my wayward will
Bow'd in submission blest,
I'd find it where my Savior still
Gives to his people rest!

—Mrs. E. M. Rogers, in the Churchman.

EDITORIAL.

METHODS OF GRACE.

It is said by ornithologists that when an eagle would teach its young eaglets to fly, it first takes out the down and soft material that cushioned the nest. After that if the roughness of the nest will not provoke them to try their wings, the parent bird will drop a rock into the nest to add to the discomfort of its young. If all else fails, the nest is destroyed, and homeless and shelterless the young eagles must of necessity try their wings. If when they really try, their strength seems ready to fail, the old bird will dart under them and bear them up on its own strong wings.

These things hold in a figure a picture of God's methods with his dear children. Some saints comfortable and secure in their downy home nests are content to rest idly, self-indulgent, but God, purposing to display their powers for his glory and the good of mankind, permits one comfort after another to be taken away, puts with his own fatherly hand, or sends by the hand of another, some rock of offense into their pleasant nest to make them spread their wings for a lofty flight up into a purer spiritual realm they may not be able to see why the comforts are taken away and the discomforts added, any more than the birdlings, but the why is revealed in God's own good time.

Enlarged Christian usefulness is sometimes achieved by one whose home comforts have been taken away.

Some scoffers perhaps will remark with a sneer, "Not much comfort in her home, and so she gets out of it and ministers to others to have a good time. So much for one who can not look beneath the surface and see the power that evolves good out of misfortune."

One Christian woman found her health failing slowly but surely, and while she looked around on her children and strove to prepare them for their loss, by teaching them to be loving and kind and self-reliant, she felt that her life was well nigh done, that her usefulness was over. But her physician prescribed a change of location, and although she preferred to remain at home and regret the closing so soon of her life-

work, she yielded to the better judgment of her friends, and went, unknowingly, on a mission for her Lord. As she expressed it, "When I was expecting to fold my hands in the inaction of the grave, my Lord was placing a glorious work in their grasp." In her physical weakness and as she came back to health, she wrought for her Lord in the domain of Christian temperance. Her prayers of faith took hold upon the arm of Jehovah and he touched and turned their hearts to the right way.

A sorrowing woman sitting by her own desolate hearthstone in sheer desperation, started out to help some one more miserable than she, (more desolate, she thought, none could be) but she found those whose desolation had the added pang of disgrace, and in lifting them up she found her soul bathed in the plumage in heaven's own spirit-light. Beauty was given for ashes, the garment of praise for the spirit of heaviness.

Sometimes men in boasted wisdom ask why were such strange and contradictory experiences wrought into the warp and woof of existence? Why was the only child of wealthy, doting parents taken away and the motherless child in poverty's home spared? Why was the child of Christian parents permitted to wander in forbidden paths, when they craved above every earthly thing that he should journey with them to the heavenly home.

Faith must suppress such questionings and trust to the unailing love and tenderness of a wise Father who will surely lead aright.

Skeptics and scoffers have affirmed that we are choked off from all enjoyment in this life by the clutch of a conscience shadowed and deluded by superstition and the promise of a possible future of bliss in another state of existence, but all who have tasted of the peace of God know that the reign of grace has already begun in the hearts of God's people, that the future of bliss is not simply possible but is the sure unending noontide of glory whose twilight dawn reddens the Christian skies even now while they march mid the sin damps and miasma of crime as soldiers in the church militant. The march may lead through swamp and fen, over mountains and rocky steeps, the discipline may be rigid and stern but both the march and the discipline are methods of grace, means by which we are nerved and strengthened, armed and panoplied for our warfare against the prince of darkness and his miserable tools.

Ought not our greatest care to be not to save ourselves from suffering and sorrow now but to learn faithfully and well all that God would teach us by these methods which are often times shrouded in mystery?

We doubt not that some of the grandest symphonies of heaven, some of the grandest wavings of victorious palms, some of the sweetest notes of the new song shall burst from the white-robed throng in the sweet surprise of seeing that over some of the pages of this earth-life that seemed black and impenetrable in their gloom, the pierced hand of the Master and the vivifying touch of the Holy Spirit had written "service most true from faithful soldiers."

Will not the tenderest tones of our Lord's voice be put into the "enter thou into the joy of thy Lord" addressed to those who murmured not at his methods, but in shadow as well as shine in darkness as well as brightness trusted all into the sure hands of Divine wisdom.

I challenge any man who understands the nature of ardent spirits and yet for the sake of gain, continues to be engaged in the traffic, to show that he is not involved in the guilt of murder.—Lyman Beecher

To make or sell ardent spirits for common use is as wicked as to make and sell poisons for the same purpose. The blood of murdered souls will be required at their hands.—Judge Daggett.

YOUNG HOPEFULS.

Dear Mrs. Gambrell and Cousins:—

That nice little letter of "cousin Willie's," urging the young folks to write for the column of Young Hopefuls, I decided again to make an attempt to write for the column. I say "again," because once before I wrote, but my letter did not appear in print. There's nothing like trying, however, and I'll try again. It is the least we can do to endeavor to make the space so kindly allowed us by Mr. and Mrs. Gambrell, as interesting and attractive as possible. By so doing we can show our appreciation of this kindness.

Perhaps some one would like to hear a little about our little town. All of you who have read Longfellow's Evangeline, remember the description of the Teche (pronounced Tash) and the green Opelousas. Many of the Arcadians settled right down here on the green Opelousas prairie, and, I suppose, they founded the town. Most of the population are descendants of these people, but there are now a great many English speaking people who came from other States. The Creoles almost all speak and understand English now, especially the children and young people. Now and then you find an old man or woman who speaks or understands English very brokenly, but they are rare cases now. Go out for several miles upon the prairies though and you can no more understand or be understood than if you were far away from civilization. But I am digressing. Opelousas contains about two thousand inhabitants. It is a small town for its age, is it not? Nevertheless it is the seat of justice in St. Landry parish, the "Empire Parish." Our village contains five white churches and two colored ones—the Baptist and Methodist.

Of the white churches the Catholic is, of course, the oldest and has the largest congregation. Its interior walls are beautifully frescoed and it contains an old and very fine organ, which is said to have cost six thousand dollars. The interior is beautiful. It seems to me that the pomp and display, which is so much a part of the Catholic religion, is the subtle power of the Catholic religion. Then, too, it works upon the superstitions, and what man can truthfully say, "I have not the least vein of superstition."

Of the Protestant churches, the Methodist possesses the largest number of members. The Episcopal, Presbyterian and Baptist churches are not very large, but the two last are especially energetic. Within the last three or four years the Presbyterians have erected a very pretty and neat little church building and now the Baptist church which can be described by the same adjectives is very near its completion.

Each of these churches has an organ, but I believe that the Baptist have the prettiest of all.

Rev. A. P. Scofield has been our pastor for several years and we owe him many thanks for the zealous manner in which he went about collecting money for the church, and for the energy he has since displayed in superintending the erection of the building. This letter is long and prosy, but please excuse it and perhaps I will do better next time.

Good bye, friends.

Yours sincerely,

ATTAKAPAS.

DEAR MRS. GAMBRELL.—Seeing my last letter in print, I will write again. This is my second attempt to write for the Young Hopefuls column, and it is also my second attempt for the press. I hope you will excuse all mistakes.

Mrs. G. if you are in poor health, I would advise you to visit the mountains of Polk county, Ark., for I am sure the clear water and pure air would soon bring the roses back to your cheeks. And as some people say, Arkansas was the last work of creation—that is, made of scraps—and as our country is the head of the rivers, so that the waters flow from us to all points of the compass,

evidently Polk county caps the Arkansas climax, and may be the tip top of creation. Anyway, it is the land of health. Should any of my Mississippi cousins chance to see this I would be very glad if they would write letters for the Record, as the Young Hopefuls' column affords us such a nice medium for pleasant and profitable correspondence.

Let this should reach that much-dreaded waste basket, I will close.

JENNIE COMPERE.

FOOTPRINTS.

BY S. WHITE.

Uncle—As I was telling you I was now entering upon enchanted ground there was danger there, but it was very pleasant. I thought that I was getting on in the Christian journey remarkably well. I thought that I was standing firm, forgot the admonition "Let him that thinketh he standeth take heed lest he fall."

And just here you must bear with me in making a digression for I am telling you of my failings solely for your benefit. "I remember my faults this day," to warn you to escape the experience that I have had. I want to say to you, be very careful how you trust in a feeling of security, be sure that your confidence of standing secure is not in your own strength, I tell you a truth there is a danger of young Christians (and old ones too) feeling something of that spirit which says, "God I thank thee that I am not as others are," that I am very good and that a good deal of credit is due me for being so good, be very sure that your hope is placed on nothing less than the perfect righteousness of Christ. Painful as the confession is, but it was leaving this solid rock and getting into the beautiful appearing enchanted grounds of human goodness that gave me much after sorrow. I remember how much I thought of my own attainments continually thinking I was trying to lead a very good religious life and that I was succeeding very well. I thought, "I feel as if I were taught the people to be good and kind and that he spent his life in such teaching and then died to attest the truth of it, the great error was that the God-man making atonement for sin was left out of the religion of this enchanted ground. And there are such teachers yet they think they are rich and have need of nothing when the truth is, they are naked and poor and miserable. O, how wonderful has been the love of God to me in his mercy he sent me a great affliction, it brought me to feel somewhat of my own weakness and cry to him in my distress, but I was not humbled, yet in his wonderful loving kindness he did not leave me, but put me in the furnace until I learned how very weak I was that all my righteousness was indeed nothing but filthy rags, that I was a rebel against him that without an atoning Savior I was undone then in my helplessness I came to him and cried, "Lord save me or I perish," he heard and had compassion and lifted me out of the miry clay and placed my feet upon the rock, now, "Nothing in my hand I bring, simply to thy cross I cling," now trusting Jesus that is all.

Now my dear children I know that you will bear a word of exhortation from me as one who has suffered much and one who is anxious for your best good, never listen to any one who teaches a religion without an atoning Savior in it, for be assured it will not stand in the hour of trial for there is no other name given under heaven among men whereby we can be saved, do not think that such advice is unnecessary for I repeat of a truth there are many yes a great many such teachers to-day, do not forget that Jesus must be to each of us "The Lord our righteousness."

Continue to study the character of the Lord's anointed, search for his footprints, and walk therein and may the Lord of Hosts bless you so that your lives may be Christ-like, and then you will be his when he shall make up his jewels.

TEMPERANCE.

There are those among us who say, with an air of superior wisdom, concerning the present temperance agitation, "Oh, it will all blow over soon!" These people will soon get enough of Local Option by counties. These men reckon without their host, as witness the various agitations on this subject the names of the agitators have changed—each period giving name to the agitation from some peculiar circumstances connected with it; but the cause and the object aimed at have been the same.

The evils of the dram-shop and how to suppress, uproot and destroy them, have been the leading ideas in the minds of the truest and best reformers for more than three hundred years. This wave of enthusiasm may break upon the shores of time and seem to be lost but behind it will come a stronger wave that will lift the people to the plane of a higher Christian sentiment. Rapid strides are being made in the cause of temperance and the virtues which it fosters, willing or unwilling we are converting even saloon men to the idea of enforcing the laws. A short time ago they bade defiance to law and said, "we will not have long-face preachers restricting our personal liberty by saying what we shall not do on Sunday." They said also, "Let the women stay home and train their boys right if they want to, but they can't interfere with our business, for as long as their boys have the money to pay we'll furnish the drink," but under the present agitation they are found advocating the enforcement of law, and promising to close an Sunday and not to sell any more to minors.

Really they owe temperance people a vote of thanks for uplifting their moral sense. But we are not good work. For you, oh, ye vendors of misery and crime! We love your souls, we love the souls of your children, mothers and wives, and we want to take the shadow cast by your miserable business, out of their lives.

The owner of a grocery—furnished the poison to make the deceased a fool and this trembling culprit a demon! How paltry a sum for two human lives! This traffic is tolerated by law, and therefore the vendor has committed an act not not recognized by earthly tribunals; but in the sight of him who is unerring in wisdom, he who deliberately furnishes the intoxicating draught which inflames men into violence and anger and bloodshed, is *particeps criminis* in the deed.—Judge Johnson, of California, in passing sentence of death upon a criminal.

One Liquor man said: "Oh, you people are trying to frighten everybody. You are conjuring up ghouls and demons that never existed." What about the ghouls, demons, snakes and tortures that whisky conjures up to the distorted vision of the poor inebriate? Hear the words from the lecture platform, from the Judicial bench, and from the tented field! "We've collected some judicial utterances on this point that ought to have weight with men of brains. Those who have no brains are excusable for advocating the traffic. None others are."

An advocate for whisky, while acknowledging the evil of the traffic said: "You are trying to get rid of it all at once, it is like sin, it will always be in the world and we've got to strive against it every day." That's what we are doing, striving against it every day. We are going to keep on striving but unlike the whisky advocate we'll put out our full strength against it every day of our lives, and we shall never be more satisfied for the drink traffic to exist, than we are for other forms of sinning to go on.

"Excitable people must have

something to rave about, so they'd as well rave about temperance as anything. Some of us, however, can keep cool and not loose our heads over the fanatical cry of "the saloons must go." Yes, you can keep cool, you man on the fence, your head and heart are so thoroughly steeped in selfishness that it is nothing to you that misery and wretchedness and woe abounds through the saloon, oh, yes, you can keep cool now, but there's a time coming when you'll be warmed up and neither father Abraham nor Lazarus will come to your help.

The encouragement of drunkenness for the sake of profit on the sale of drink, is certainly one of the most criminal methods of assassination for money ever adopted by the bravos of any age or country.—John Ruskin.

One charge against Cataline was that he corrupted the youth—such a charge could be maintained against every liquor dealer in our land.—S. K. Leavett, Cincinnati.

Being an enemy to idleness, dissipation and intemperance, I would object against any measure that would be conducive thereto. The multiplying of public houses—inns—where the public good does not require it, has a direct tendency to ruin the morals of the youth, and promote idleness and intemperance among all ranks of people; especially as the grand object of the candidates for license is money, and when that is the case, men are not apt to be over tender of people's morals or purses.—Israel Putnam 1782.

COMMUNICATION.

Written for the Record.

EDITH'S DECISION.

BY BESSIE LACKEY.

(Continued from last week.)

"Well, I'll declare!" exclaimed Roscoe in a tone of mingled surprise and amusement, as he peered down the steep bank of a rocky hill. "If you see any more of those fellows, you'd better tell me about it, as the loafer boys of the little city were called."

Will stopped in astonishment and indignation on the top of the hill casting a most contemptible look at the bottom, while Roscoe hurried down the path and saluted his queen with a most gallant bow and wave of his cap, ironically saying "a most dutiful queen!"

"A good queen ever looks after her subjects," she blushing replied, and gracefully returned the salutation. She then turned to the half dozen rough untidy boys with whom she had been talking and said "I will expect you here next Sunday, do not disappoint me; you will bring them, won't you, Dick Draton?" addressing the largest boy, and perhaps the only one she knew. Dick was Doctor Hampton's errand boy; a heavy built Scotch lad, full of fun and wit, hence quite a favorite with his class.

"I daresay, might not get tere meself," replied the boy with his hands thrust to the depth of his pants pockets, his little hat set on the back of a very large head and his wide open blue eyes gazing at her in amazement.

She approached the boy, laid a slender white hand on his rough arm, and looking pleadingly up into his face asked:

"You will try, won't you, Dick?" The boy jerked one hand to his little hat as if undecided whether to make her a polite bow or take to his heels. But the nymph like creature held him spell-bound until finally he blurted out:

"Yes, ma'am, I'll be there, and bring 'em, pointing to the other boys."

"I'll depend on you," she gently said as she turned and ascended the hill with Roscoe.

"Well," sneered Will, as she approached her brother, "I think you had better pitched in!"

She never knew the meaning of

those cruel words, for just then the band struck up a merry air and the three hurried to the stand where their friends were awaiting them. As she ascended the stage she whispered to Will, "I am not going to dance." Then she turned such a pleading look upon Roscoe and said: "Please do not ask me."

As soon as he could leave the stage Will hastened to his mother and informed her of Edith's decision.

Nothing could be done, as the Dr. was not there and did not arrive until the evening exercise had begun. He started to her immediately after being informed of her decision, but just then the music ceased and Miss Edith Hampton was announced to recite.

The father's heart stood still with joy and pride at the child's success, and he murmured, "she cannot disappoint me."

The day was drawing to a close. Eagerly the happy hearts anticipated the dance and all eyes were turned to the young king and queen as the slow even notes of the beautiful waltz floated through the air. The gallant young king approached and offered himself to the queen, who sat as motionless as a piece of sculpture on her throne. He leaned over and whispered in her ear.

"For Heaven's sake come on." She looked up in his mortified face and calmly replied: "For Heaven's sake, I stay away." The next couplet not understanding the queen's motive kept silent also, and the next and next, so the dance was a failure though the charming notes of sweet music floated temptingly over valley and hill, mingling with the rippling waters of the little brook and the songs of the happy birds.

The curtain falls over Edith's unhappy life until the next Sabbath morning. We pause for a moment to ask our young readers:

"In what light would you have held Edith's decision had you been of that criticising audience?"

"Whereas papa?" asked Edith as she entered the breakfast hall Sunday morning.

"He was called away last night to be gone all day," remarked Mrs. Hampton.

"I'm sorry he is away. I hoped he would change his mind by to-day and let me go to Sunday-school," she said, taking her place by her brother.

"My daughter, you should not be so obstinate. I am grieved beyond expression at your conduct. Father and I both think best for you to leave off going to Sunday-school."

"Why, mamma, it would never do for her not to meet the gentlemen (?) to-day," said taunting Will bursting into a loud laugh as he thought of his sister and her rats.

"Oh! there's the bell, I must go mamma, I must!" said the child excitedly rising from the table without eating a mouthful.

"Yes indeed, she must receive the invited guest, and I'll go along to see that they are not slighted," and the fun loving boy cast a significant glance at his mother as to say, "Let her go, this will cure her."

"Mamma, I'm off," said the girl, as she hurried from the hall, leaving her mother with a very undecided combination of smiles and frowns on her face as she toyed with the sugar spoon and wished "Dr. was here."

"What will your papa say, Edith, and the troubled mother looked for a moment in the sweet face turned up for a good bye kiss.

"Oh, tell him my loyal son went with her to be sure there was no slighting of the gentlemen," (?) and the saucy boy jerked his hat from the rack and walked beside his pretty sister to the church.

"I came along to see the young saint backed out," he remarked to Roscoe, whom they found loitering on the street.

"Can I join the fun?" he asked, casting a sly look at Edith, so the three entered the church together, and who should they find waiting in the vestibule but Dick Draton,

and what was the surprise of the two boys when seeing Edith's fair face fairly sparkle with radiance on beholding him.

"Oh, Dick, I'm so glad you came," she said sweetly, and was for marching him right in when Dick blurted out:

"That's Joe and Ben; them's all what'd come."

She shook hands with the newcomers and conducted them to her class, leaving Will and Roscoe fairly taken down in their own game.

Only a sincere Sunday-school teacher knows how to appreciate such a pupil or how to receive such ignorant boys, but this good woman's heart was overflowing with joy that morning as she embraced Edith and told her "God would bless the choice she had made," and tried to enlighten the new boys and interest them in Jesus. Surely it was a success; soon a large number of "street Arabs" were gathered in the Sunday-school, and seemed eager to learn something of the "new way" as Dick called it.

"Will," said Roscoe a few months after conducting Edith to the church for the purpose of having "some fun."

"Will, I feel like there must be something more in 'being good' than you and I have found out."

"Why?" asked Will with affected seriousness.

"For lots of reasons," replied the boy in dead earnest.

Will looked up surprised and tauntingly ventured:

"Ha, you turning 'saint' too. The boy's face flushed, but without seeming to notice the remark he continued:

"If there wasn't something more than I have ever felt there Edith would not go to Sunday-school in spite of her parents' wishes and your unbearable taunts. And she could not have sacrificed dancing for a trifle, nor could she have influenced these rats as she has. Why, think of it, she has been to Sunday-school town that don't primp up and go to Sunday-school rain or shine."

Roscoe spoke this in a quick and earnest tone, and involuntarily took Will's hand, and looking him full in the face said:

"I am going to try it, will you go with me?"

What was dear little Edith's surprise and joy the next Sabbath to see her brother and friend enlist as Sunday-school workers.

Sam Jones and the Baptist Church of Columbus Once More.

I think it proper that the Baptist church in this city should be set right before our brethren abroad in relation to its connection with the meeting of Jones and Small in this city. Our church did not unite in the invitation to have these evangelists visit our city, and hold a meeting in our midst. And when the pastor submitted the matter to the church as to whether it would cooperate in those meetings, the church decided unanimously not to go into the meeting, as a body, but allow all who wished to attend the meeting on their individual responsibility, to do so.

The meeting, therefore, was not a union meeting, so far as the Baptist church was concerned. Neither the pastor nor the church are in favor of uniting in any religious services where any portion of the truth must be suppressed.

The Baptists as individuals very largely attended the Jones-Small meetings, and did what they could to make it a success. But the church, as a body, refused to assume any responsibility in the premises.

Yours fraternally,
THOS. C. TEASDALE.
July 9th, 1886.

Agreeable advice is seldom useful advice.—Massillon.

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